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MANNER AND GOOD MANNERS

A GUIDE TO CORRECT SOCIAL USAGE FOR CATHOLIC SCHOOLS AND THE HOME

By

Sister James Stanislaus

Sisters of St. Joseph of Carondolet

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Foreword

SAINT FRANCIS DE SALES puts the soul of a supernatural motive into the "small, sweet courtesies of life" and, mindful of the self-denial often involved in their cultivation, calls them "the little virtues which grow at the foot of the Cross."

"Kind thought in the heart is the root of all etiquette," and is founded upon the most exact consideration for others. If a child is to practice good manners in a princely way, he must be taught the "little virtues" of self-forgetfulness, kindness to others, deference to age, consideration for the weak, and thoughtful gratitude to parents, superiors, and those whose lives are being spent in his service. Emerson, in his essay "On Behavior," writes:

"There is no beautifier of complexion, form or behavior like the wish to scatter joy, not pain, around us."

Of great importance in the practice of good

manners is the manner in which we observe the social forms of good society.

An apt comparison which will help youth to distinguish between "Manner and Good Manners" is found in wood. Manner is the grain, the fiber of the wood; manners the polish or the finish we put on it.

A soft voice, a quiet, reposeful movement of the body, a light footstep, a pleasant smile, a cordial greeting, are, as it were, the grain of the wood; the correct social forms in which we train ourselves are the polish or finish we put on it.

Manner does not change; manners and customs do. Herein lies the necessity of having children study and conform to the Correct Social Form of the times, so that they will go from our schools with the culture and graces of refined society, the social equal of every American gentlewoman and gentleman.

The rules of etiquette and social forms recommended in this little book are very simple. They can be used, however, by grown-up children no less than by small children.

SISTER JAMES STANISLAUS

GOOD MANNERS IN THE HOME

" Of Courtesy, it is much less
Than courage of heart or holiness,
Yet in my walks it seems to me
That the grace of God is in Courtesy."
—Belloc.

GOOD breeding, like charity, should begin at home, for " Home is the haven to which we all return from the jars and jolts of the outer social world." It is the place where our life contacts are most intimate; where we have the greatest opportunities to learn and put in practice the courtesies which we must practice if we wish to live happily with others. Since courtesy is from the heart and implies consideration of another's feelings, surely no place is more suitable than the home to observe the " trustful courtesies of life " toward the members of our own household. It should be, then, the purpose of the young to do their part in making home the hap-

piest, brightest and most restful place in the world.

Whilst the loving and intimate relations that exist in family life may allow greater freedom of expression and dispense its members from many formalities required in intercourse with those outside the home, yet a genuine courtesy should characterize the words and actions of its members. It is well for the young to remember that the manners they acquire in the home circle become natural habits and seldom change with mature years; and that respect for sacred things, for parents, for the aged, the burdened, and for those in authority, exerts an uplifting influence that shows itself in later life in elevated thoughts and noble deeds.

It is said that "Well begun is half done." If you wish to know whether or not you have begun well in the practice of good manners, watch the manner in which you begin each day; first, in acts of reverence toward God, then, in the morning greeting to the family and to all whom you meet.

Reverence for God will prompt you, when awakened, to say: "Thanks be to God" for the night's rest and the opportunities of a new day. You will rise immediately from bed, take your daily bath or wash, comb your hair, brush your teeth, clean and trim your finger nails. When dressed, you will say your Morning Prayers. On entering the room where your parents are, you will salute them with an affectionate "Good morning, mother and father," and if others are present say "Good morning" to them and make some pleasant inquiry about the preceding night's rest or enjoyment.

At night, before retiring, you will always bid father and mother and all the members of the family "Good night." Then say your Night Prayers devoutly and sprinkle yourself and bed with holy water.

When you are addressed or spoken to by parents or superiors, you will stand erect and not lean on or against anything; look directly, but not stare, at the parent or person addressing you; answer or speak in low, respectful tones.

You will never interrupt or contradict those speaking to you. If you are asked for an explanation, or if you wish to give one, give it truthfully and respectfully in a quiet, calm tone of voice. When questioned, answer or address parents and others with "Yes, mother," "No, father," " Yes, Aunt Mary," " Yes, Sister," " No, Mr. Page."

You will rise and offer seats to parents, grandparents, guests, or members of the family older than yourself when they come into the room. The easiest chair or the most comfortable seat in a room should be given to the most elderly or the most distinguished person present. It is not polite to offer your own chair unless it is the only one vacant or is the most comfortable one in the room.

You will not slam doors, race up or down stairs, shout in the rooms or halls of home, school or public buildings.

Yawning is never allowable in the presence of others, nor is sneezing when it can be prevented. When these acts are unavoidable, you will hold your handkerchief to your mouth and turn your head

slightly away from others. You will be sure to use the handkerchief and clear the throat with the least possible noise.

Before entering a private room, you will always knock and wait to be invited in. On entering the room, make a slight bow of the head. When leaving the room, do so without turning your back wholly to those within. Wait to be invited before taking a seat. Remember that crossing the limbs or feet, shuffling or sprawling them under the table or desk, placing them on the rungs of chairs, are actions of ill-mannered children.

When you cannot avoid passing before another, between two persons speaking to each other, or between a person and those to whom he is speaking, make a slight inclination of the head and say: "I beg your pardon," or "Please pardon me." If a superior makes a sign for you to pass or to enter through a doorway before him, bow to him and do as bidden.

You should extend your hand quietly and gently to receive objects from the hands of parents and superiors, make a slight bow of the head whilst taking the

object and say in a low tone of voice, "I thank you" or "Thank you."

I once heard a teacher of long experience tell his class that he could at once tell the degree of rudeness or refinement of a new pupil by the way he took hold of a door-knob, rang a bell or received an object from him. After that statement, we watched and found it was an unfailing revealer of cultured gentleness or lack of it.

You will move about the house quietly and speak in low tones when you know anyone in it is ill or resting. If it is a parent or a member of the family who is ill, thoughtfully inquire about his or her health. When permitted to visit the patients, try to cheer and comfort them with loving words and kind deeds; often pray for them and bestow upon them tokens of loving affection. At such times, more than ever, avoid giving them any cause of worry, either by complaining, faultfinding, importuning or misbehavior.

Loyalty is essential to happy home life. You should remember to be loyal at all

times to every member of the family. Never talk of family affairs when strangers are present, nor repeat outside the home matters that you have heard or that were told by your parents, brothers or sisters; always stand up for every member of the family. Never make known any fault of any member, nor tell anything that will cause anyone to look down upon your family or have less esteem for it. Never criticize or speak slightingly of your home or family. Outside the home, never contradict, argue, nor dispute with any member of your family. Never discuss with outsiders the money affairs or difficulties that you may know exist in the home.

Close as are the members of the family, each should respect the personal rights of the other. This will prevent any member from handling the mail, whether open or not, of another, from taking their property without permission, from making remarks on their telephone calls, from intruding on their guests or conversations unless invited to do so. No one at any time should look over a person's shoulder

to see what he is writing or reading. You should be courteous to the guests of any member of the family and show as much willingness to entertain them as if they were your personal guests.

Well-bred Girls

Girls spend much more time in the home with mother than do boys, and they have many more opportunities to make the home a place of joy and sweet content for the other members of the family. The most essential qualities for living happily and keeping peace are unselfishness, patience and cheerfulness.

Cheerfulness is a quality which every girl should cultivate. Store up sunshine in your heart, let it beam in your face. It drives away gloom and bitterness from the heart. It is a contagious quality and gives its owner a cordial reception into every gathering.

A well-trained girl is ever ready to assist mother with the sewing, and with the care of the younger children. She gladly gives up any pleasure that interferes with the comfort of those of the

home circle. She finds pleasure in taking the children for a walk, in amusing them and rejoicing and sympathizing with them in their childish joys and sorrows.

She plans agreeable surprises and gifts for mother and father. She takes pleasure in making their rooms attractive with articles of needlework. If necessary, she willingly takes part in the routine duties of house-keeping and in placing and keeping magazines, newspapers and objects in place. Her best friend is her mother. To her she tells all her plans, her joys, her sorrows, her hopes, her failures. Her companions and their conversations and actions are freely talked of with mother and father, and she wisely follows the advice given her by either or both parents. She knows that they, above all others, have her interest at heart and that they know, better than anyone else, what will be for her present and future joy and happiness.

She watches for opportunities to be of service to father. She places a comfortable chair for him, hands him his paper, never forgets to say " father " when ad-

dressing him, obeys his every wish and is watchful for his comfort and happiness. If she sees that he is tired or downhearted after the day's duties, she tries to cheer and comfort him. She willingly gives up an evening of pleasure to read to him or entertain him in the many ways known best by a loving and grateful daughter.

She gives thoughtful attention to grandparents, patiently bears with their shortcomings, and never removes or interferes with their belongings without their consent. She listens respectfully to what they say, does not contradict or correct them—tries to make pleasant their declining years.

An ideal sister is one who is always ready to do little services for her brother, to help him with his lessons, to sew on lost buttons, to mend his clothing and gloves, to excuse his mistakes, to take in good part his teasing, to advise him, to defend him when she can truthfully do so.

To sum up the characteristics that make a young girl agreeable and well mannered, we would place among the

most important "little virtues," gentleness, kindness, modesty and self-control. Possessing these, and avoiding forwardness, boldness and lack of deference for parents, older persons and teachers, she has graces that will make her a delight, no less in the most beautiful than in the humblest home.

Well-bred Boys

Cardinal Newman's definition of a gentleman is: "One who never inflicts pain." Now, a thoughtful boy never needlessly causes pain, least of all to his father, mother, or the other members of the family. He should keep in mind that it is not enough to be just good, but remember that goodness will have more power if to goodness is added attention to the little courtesies of life. "Virtue loses half its charm when not accompanied with good manners."

Some boys think they are free to break all rules of good manners in their own home and then do the proper thing when in the company of cultured people. It is as impossible to change everyday habits

as to restore beauty to a withered flower. Boys will learn much by observing the code of good manners prescribed in the army. A Private practices until he is perfect, the exact movements of the head, body, arms and feet when giving a salute; and so natural do these habits become to him that long years of life do not rob him of his early training. The only way to secure good manners is to begin the practice in early youth and in your own home; observe and put into practice all the " little virtues " and acts that count for the happiness, comfort and pleasure of the other members of the family.

Some of these little acts of courtesy are given in the following paragraphs so that you can check up and report to yourself how far you are above or below the mark that stamps you as a courteous, honorable, helpful, dependable, unselfish, conscientious boy.

A boy rises from bed when called. He salutes father and mother with a cheerful " Good morning, mother and father," when he meets them for the first time in the morning. He gives the same greeting

to sisters, brothers and guests present. He comes to table properly and completely dressed and groomed. He knows when and how to say "Thank you, father" or "Thank you, mother."

He rises when his mother or lady-guest comes into the room where he is, and remains standing until she is seated. He holds the door open for her when she departs. He goes upstairs before ladies and comes down after them.

He does not allow his father or mother, sisters, superiors or elders to carry a bundle, pick up a newspaper, move a chair, open or close a door or a window, but offers to do these little services. He is ever on the watch to show his love of mother and father by prompt and willing obedience, not alone to their orders but even to their wishes, and he always considers their pleasure and convenience before his own. His confidant is his father. To him he speaks of his desires, prospects and ambitions for the future. He tells him of his companions, his sports, his school life, his likes and dislikes, that the wise counsel and experience of his father

may direct his steps in the way of virtue and success.

He is proud and willing to accompany his mother or sister to and from church or to wheresoever they may wish to go.

Children's Behavior to Servants

You should be courteous to those who are in the service of your parents. You should be pleasant, but not too familiar with them. Obey them when they are carrying out the orders of parents in your regard.

When asking them to do a favor, say to them: "Please, or kindly, do this or that for me." Thank them for every service rendered. Do not ask them for what they cannot conscientiously do or give, nor inconvenience them by unnecessary and thoughtless actions such as spilling liquids, dropping crumbs and morsels of food, throwing papers around or leaving objects out of place.

Family Feast Days

You should try to remember the birthdays and feast days of parents, brothers,

sisters and grandparents. Greet them with such words as "Happy birthday, mother," "Happy name day, father." Give them some small gift. It need not be costly; any small token—it need not be more than a card—to convey congratulations and a wish for many returns of the day. Your remembrance of the occasion is often sufficient to give them great joy. If looking for inexpensive gifts, they can be found in Catholic book stores. They have a variety of "Greeting Cards," beautiful and artistic in design and color, and expressing thoroughly Catholic sentiments suitable for any and every possible feast-day celebration.

A book is always an appropriate gift. Handsomely bound volumes of the best stories by standard Catholic writers can be easily obtained at any book or department store. Prayer books, books on religious subjects, pictures, rosaries, statues, crucifixes and medallions are other gifts. Any of these religious articles are acceptable and are proper ornaments for any and every Catholic home. These feast and anniversary days give occasions

to supply with religious articles homes that are often sadly lacking in Catholic spirit and atmosphere.

A very excellent manner of celebrating the feast days of parents, grandparents or other members of the family, is to attend Mass and receive Holy Communion for them or, better still, to have a Mass said for their intention and receive Holy Communion during it. This always pleases the recipient, and brings to him God's best gift—Divine help.

A book, flowers or candy, with an appropriate card bearing cordial congratulations and happy returns of the day, is a suitable gift for our friends.

Every child receives gifts at some time. The well-bred child is grateful, and never fails immediately to express his gratitude either in word or writing for the gift and thoughtfulness of the giver, even though the gift is not the one he most desired.

Guests in the Home

Children do not rush unbidden into the parlor when company is there. If called, they enter quietly and, when introduced,

wait for the visitor to offer some expression of pleasure at the meeting, along with a kindly handshake. A child's only response is "Thank you, Mrs. A., or Mr. B." They then remain in the room or leave it as told by their mother or father.

Children should know how to receive and welcome a caller when their parents are absent. If the caller is an acquaintance of the family, they invite him into the parlor or living room, say they are sorry for or regret their parents' absence, ask him if they can deliver any message to mother or father, or the like. They do not entertain the visitor with any business of mother or father or the family. When the visitor is about to leave, they accompany him to the door, thank him for the call and request him to call at another time when their parents will be at home, and bid him "good-bye." They hold the door open for a short time after his departure, then close it gently.

At Meal Time

"Whether you eat or drink, . . . do all to the glory of God." — St. Paul (1 Cor. X. 31).

There is no place where one is so unmistakably distinguished as refined and cultured, or rude and untaught as in the observance of the many points that constitute table etiquette. Here, as elsewhere, the keynote of success in this social duty is forgetfulness of self and concern about the convenience and comfort of others.

Personal Behavior

All good things come from God. They are His gifts to us. It is a duty of gratitude and justice to acknowledge every gift, no matter from whom it comes; so it is because of this duty every Catholic says Grace before meals, that God may bless the food and keep from it any harmful effect, and Grace after meals, to return gratitude for the strength he hopes to derive from the food. This Grace before and after meals is usually said standing, with all reverence and attention, not

only to the words, but also to the manner of making the Sign of the Cross and the position of the body whilst saying the prayer, and should be said even though non-Catholics are present. The hands should be joined or folded and the eyes cast down.

Cheerfulness

The hour of the family meal is often the only time when all the members enjoy each other's company and exchange in sweet converse the thoughts that occupy the mind during the busy hours of the day. To make this hour pleasant and of benefit, each person should contribute his share to the conversation, yet the young should not monopolize it, but listen and take an interest in the sayings and reports of others. They should allow a member of the family telling a story to finish it without interrupting or correcting him. All topics of a sad or depressing nature should be avoided. Even such subjects as business, health and religion are too serious for meal time. Science has now come forward and states

definitely that food is better digested when taken under pleasant conditions than when taken under unpleasant conditions. It likewise states that when a person is very tired, over-excited or angry, it is better to delay the meal until calm is restored.

At table, avoid loud, boisterous talk and laughter. Converse with those near you on pleasant topics. Only low and soft tones should be heard at the table. You should not find fault with the food or with anything on the table; neither should you over-praise the food or drink. The better way is not to speak of the food at all. Be attentive to the wants of those near you, especially to very old people and very young children.

Promptness

Promptness in responding to the given signal adds much to the comfort of a meal. It is a courtesy which you owe to those who prepare the meal and to those with whom you are to eat it.

Correct Posture

Correct posture adds to the pleasing effect of the table group. The most healthful position is to sit up straight, the shoulders thrown back, the elbows about eight inches from the body, the feet flat on the floor, not crossed. The elbows are never placed on the table. When not in use, the hands should lie quietly in the lap under the table. The wrists may rest on the table. One should not lean back while chewing, nor bend too far over the plate to receive each mouthful. Keep your arms, hands and feet within your own table space.

In entering and leaving the dining room, the usual rule holds that girls and women precede boys and men; that older persons precede younger. Remain standing until all seat themselves at the same time.

Personal Appearance

Come to the table with face, hands and finger nails scrupulously clean and hair properly combed. Boys usually wear their coats, but never anything on the

head, not even when passing through a dining room where people are eating. Soiled clothing is very much out of place at any time, but at meal time it is most repellent.

Quietness

There should be no toying with nor handling of knives and forks, nor rolling crumbs, making figures on the tablecloth, patting the salt smooth, shaking ice in a tumbler, no drumming on the knife blade to distribute salt on the food, nor scraping, nor tipping the bottom of a plate or a cup to get the last morsel or drop. The silver should not strike against the china; plates should not be pushed against glasses; spoons and forks should not touch the teeth; eating and drinking should be done quietly. Do not draw in with a breath water from a glass, nor sip tea, coffee, soup or any other liquid with a hissing sound. Raise the dishes when handling them, never shove them along the table. Put a handkerchief before the mouth and turn the head aside if a sneeze

is imminent or if it is necessary to blow the nose.

Deliberation

Courtesy requires one to be deliberate and reasonably slow in eating. It is proper to begin eating when some older or superior person is served, or when those near you have been served; still, it is better form not to begin until everyone at table is served. Do not appear to be in a hurry. Do not behave at table as though you were afraid you were not going to get your share. Await patiently your turn to be served. Do not take too much on your plate, nor put food back on a dish from which you have once taken it. If there are many dishes served, you are not expected to eat of all. Take small mouthfuls, and only one kind of food at a time. Chew slowly with the mouth closed. Do not grind the food noisily between the teeth. Drink slowly. Do not glance eagerly over the contents of the dishes. Do not fill the mouth to its capacity. Do not attempt to speak whilst food is in the mouth. Never reach

across the table or in front of another for a dish. Say to one near you: "Will you kindly pass the crackers" or "May I trouble you for the bread?" Keep a plate, or anything handed to you. Do not pass it on to your neighbor; yet, if requested to pass food to others, do so before you begin to eat.

If you find anything disgusting in the food, as a hair, a string, or an insect, be sure to put it quietly under the edge of your plate, without letting others perceive what you are doing. When you let food fall on the floor, pick it up and lay it on the edge of your plate. Should you drop gravy or jelly on your clothing, remove it with the corner of your napkin, never with a knife or a spoon. Should anything unclean fall into your glass, remove it with your clean knife or spoon, preferably with the napkin, and place it on the edge of your plate. If you cause an accident, apologize once and quietly.

In handing a pitcher, knife, fork or spoon, hold the handle toward the person receiving it, but avoid touching the part that is to be used on food. Never hand

anything to another with the face turned from them, nor with a look of annoyance at being requested to render the service.

Everyone should stay until all who are seated at the table are through and until the host, by rising, gives the signal for departure. Children leave after their elders and do so without any unnecessary noise. If one must leave the table before the end of the meal, permission should be asked of father or mother or hostess by saying: "May I be excused?" When the permission is given, say "Thank you." Be sure not to yawn nor look at the clock if the meal seems to last too long. When rising from table, step behind the chair and quietly put it in its place.

Use of Napkin

The napkin should be folded and unfolded in the lap, not shaken out of all its folds and spread like a rug upon the knees. Lay open one or two folds of it. It is used before and after drinking and to wipe the fingers. It is placed before the mouth when one wishes to remove an

object from the mouth. It is never used as a bib.

The folding of napkins is the signal that the meal is over. Should you finish before others, do not fold your napkin, but wait until your mother folds hers; then lay it beside your plate or put it into the ring if there is one at your place. Leave it unfolded if you are a guest for only a meal.

Use of Silver

Silver is placed on the table in the order in which you are to use them, from the outside in toward your plate.

The knife is held always in the right hand, and is used only for cutting. It is held by the handle.

The fork is used to carry the food to the mouth. It is never permitted to use the knife for carrying food to the mouth. When the knife is not in use, it is laid on the plate and the fork is taken into the right hand. The tip of the blade is never laid on the edge of the plate with the end of the handle resting on the table or on a piece of bread;

neither is it correct to lay the knife across the farthest edge of the plate. When the plate is passed for a second helping, the knife and fork should be laid side by side, prongs up and blade toward the center of the plate, handles on the edge of the plate, never on the table cloth, nor held in the hand. Never cut more than a mouthful or two at a time.

If there is no butter knife, wipe your knife on a piece of bread before taking butter from your own plate or from the general dish of butter.

Never hold the fork like a shovel, nor in the air, whilst talking.

Never use your own silver to help yourself from any dish that is intended for general serving.

Do not mash the food in between the prongs or with the back of the fork.

Never use a fork to take a slice of bread from a tray or basket.

The fork is the most generally used implement at the table; when in doubt which to use, choose the fork.

When taking soup, fill the spoon with the side away from you and drink from

its side and not from the end. Hold the spoon in the middle of the handle with the thumb and fingers. Leave the spoon in the plate when you have finished.

If the soup is served in bouillon cups and saucers, leave the spoon in the saucer and drink the soup from the cup. Except in your own home, never ask for a second service of soup.

Drink all liquids from the side of the spoon. Never make a gurgling noise, smack the lips or draw in the liquid as if you were sucking.

The coffee, tea or lemonade spoon is intended to aid in stirring the liquid once or twice, noiselessly, and in sipping it to test the temperature. When not in use, the spoon is laid aside in the saucer or plate on which the cup stands.

Remove the spoon from a cup or goblet before drinking. Never drink from your saucer. At the close of the meal, the spoon is placed in the saucer.

Dishes

Serve yourself from a dish without taking it in your hand. Never pick up a dish

from the table and hold it in your hand while you eat from it. Do not push your plate back when you are through eating.

Only the finger tips of one hand at a time are dipped in the water in a finger bowl. The corner of the napkin is used to dry the water from the finger tips. If a flower or mints are placed on the plate beneath the bowl, they may be taken away from the table.

A goblet or similar glass is held by the stem, never by the bowl, nor is it held in the left hand nor with both hands. It should never be tilted to get the last drop. A whole glass of water should not be taken at one draught.

Do not raise the glass from the table when being served. If anyone at the table offers you service, raise your glass in your right hand and thank the giver.

Never take the glass of another into your hand while serving them. If necessary to handle the glass of another, avoid touching the part from which he is to drink.

Proper Manner of Eating Different Kinds of Food

BREAD AND BUTTER

Bread should be broken from the slice into small mouthfuls and buttered as eaten. It must not be broken or crumbled into soup, sopped into gravy, nor used to sponge the plate of the last crumb or tasty morsel.

Bread eaten with honey, syrup or preserves should be broken into small mouthfuls, then sweetened or buttered, piece by piece.

Corn-bread, muffins, soda biscuits and all such breakfast breads are served hot and should be broken into small pieces, buttered and taken in small mouthfuls.

The top piece of bread or the first piece on a plate should always be taken. Never look through for the purpose of securing a piece more desirable, nor return a piece once taken from the plate or basket.

SALT AND PEPPER

If one large salt cellar is passed, a helping should be taken with the salt spoon and placed on the side of one's plate.

From this heap of salt, enough can be taken from time to time on the moist prongs of the fork, and scattered on the meat or vegetables.

When small individual salt cellars are used and salt spoons are not present, one may use one's own fork to carry the grains for seasoning the food.

Shake pepper from its cruet as needed. To use too often the salt or pepper is bad form, as it may be taken as a sign that the food is not well prepared.

FRUITS

Raisins are plucked from the stem and eaten, one at a time. If strawberries are served in their natural state, remove the stem with the fingers and place the stem on the plate. If the berries are served with sugar and cream, they are eaten from a spoon.

A stuffed date, or prune, a dried fig, a piece of ginger, should be eaten not in one mouthful, but in two, or even three mouthfuls if the fruit is large.

A banana should be peeled and broken with the fingers, or cut with the fruit

knife into mouthfuls, then passed to the lips by the fingers. When sliced and served with cream, it is eaten from a spoon.

Oranges unpeeled are most successfully handled when cut into sixths or eighths; then the points of the rind are turned back, the seeds pushed out with a fruit knife and the juicy flesh torn off by the teeth. The usual and most successful way to eat an orange is to cut it horizontally into halves and extract the juice with an orange spoon.

Pineapple, if sliced and served with sugar, is eaten with a spoon. Otherwise, it is always eaten with a fork.

Cantaloupes and muskmelons are eaten with a spoon when a half melon is served as one portion. When a large melon is divided into crescent slices, the fork is used.

At table, never take a whole fruit and bite from it.

Take grapes from the bunch one by one. When removing the husks and seeds, put your hand in a funnel form to

the mouth and place the seeds or husks on your plate.

RELISHES

Toasted nuts are eaten from the fingers. Olive stones, skins of radishes, celery tops, orange peels, are placed on the side of one's plate, never on the table cloth.

Cheese is cut into small pieces, placed on bread and brought to the lips by the fingers. Soft cheese is eaten with a fork.

Open nuts with the nut-cracker, if there is one; if not, use the blade of your knife.

VEGETABLES

All vegetables are fork foods.

Asparagus served as a stalk is always eaten with a fork. The tips, not the whole stalk part, are eaten.

Potatoes are broken and eaten with a fork.

Radishes are taken by their stalks in the fingers; their flesh is salted and eaten from the stem.

The leafy part of celery must be first broken from the edible portion, the re-

mainder dipped into salt and small mouthfuls bitten off.

Artichokes are pulled apart leaf by leaf with the fingers, the leaf tips dipped into sauce, and the fleshy part torn off with the teeth. The artichoke's heart is eaten with a fork.

SALADS

Lettuce leaves are never chopped with a knife. If the lettuce leaves are large, cut them into pieces with the side of the fork, then double them about the prongs.

SANDWICHES

Never bite from a sandwich if served whole. Cut into small pieces and eat with the fingers. However, if it is a club or hot sandwich, use knife and fork.

EGGS

Cut off the large end of boiled eggs with one stroke of the knife and eat from the shell with an egg or small spoon or a long thin slice of bread. When finished, noiselessly break the shell and lay it on the side of your plate. Do not pour the egg out on the plate, nor mix it with other food on your plate.

MEATS AND FISH

Flesh-meat or fowl, when passed to you, must not be passed on to anybody else.

Beef, mutton, game and fowl are cut into suitable mouthfuls and carried to the mouth by the fork.

Do not take chicken, bird or chop-bone in the fingers.

Fish is eaten with a fork in one hand and a piece of bread in the other.

When necessary to remove the bones from the fleshy part, the knife may be used. Never drop the fish bones from the mouth to the plate.

Oysters should never be cut.

DESSERTS AND SWEETS

Cake is eaten like bread. Sticky cake and pie are eaten with a fork.

Ices or puddings are eaten with forks or spoons. One may be guided in this by what the hostess does.

Candies are taken in the fingers.

With stewed fruits that have large stones, the fork and spoon are used together in order to cut the flesh from the stone.

GOOD MANNERS IN SCHOOL

The school is your world. It is the first place where you are thrown in with others. If you are to be happy and make others happy, you are to carry to the school so far as you can, the courtesies you began at home; but because there are many more people in a school than in your home, you must learn how to act in a courteous manner toward each person you meet.

At Assembly Time

The first day at school is often a trying one for small children and even for larger children if it is their first day with new teachers and unknown companions. The thoughtful child, if he knows a new pupil, comes forward and introduces him to the teacher.

When the bell or signal announces the time of assembling for school work, pupils cease to talk and play, and quietly go to the appointed place of assembly.

Boys take off their hats before entering the building. They also remove the hat and stand " at attention " when the flag is saluted or when " The Star Spangled Banner " is played or sung.

If permitted to go to the class room before the day's work, each pupil begins at once to prepare or review the lessons of the day. They salute their seat- or class-mates with a cordial " Good morning."

To Teachers

When meeting teachers for the first time in the morning, pupils say: " Good morning, Brother," or " Good Morning, Sister," " Good morning, Miss Smith," or " Good morning, Mr. Jones." When meeting any teacher on the stairs, they stand and let him or her pass, or stop at the nearest landing and slightly incline the head toward him. This same courtesy is given when meeting the Superior or the Principal of the school in the halls or corridors.

Courtesy prompts every well-trained boy or girl to be thoughtful of the teach-

er's comfort. He will place a chair, pick up articles dropped, open windows, open and close doors, pass chalk, clean blackboards, and do any of the many little acts that relieve the busy teacher.

A pupil should not find fault with or criticize the actions or words of teachers. If a pupil feels any injustice has been done him, he knows there is a time and a place to speak to the teacher about the matter. Teachers are usually glad to give explanations to pupils who know how and when to ask for them.

Pupils should look upon the teacher as God's representative, taking the place of parents in their regard during the school time. The love, interest and fidelity with which teachers labor for the welfare of each pupil's soul and body, should incline children and youths to listen to their advice, follow their instructions and obey their commands.

Children should never answer back a superior or teacher. Neither should they grumble, drag their feet on the floor, nor mumble words of disrespect when they must obey an order that is not pleasing.

No pupil ever opens a teacher's desk, looks at or reads any papers or books belonging to the teacher unless told to do so. It is improper to sit, uninvited, on the teacher's chair.

Prayer Time

When the signal for prayer is given, each pupil ends conversation and puts things aside. He thinks to Whom he is about to speak, kneels on both knees or stands erect on both feet. Prayers are said in school to obtain God's blessing on school work. If they really wish God's blessing, they must be attentive to what they say or sing. They sing the hymn to the Holy Ghost with the same reverence as they recite the prayers. They do not rise from prayers until they have devoutly and carefully made the Sign of the Cross.

In Catholic schools, particularly so in the grades, the class is accustomed to say aloud, before each recitation: "All for Thee, O Sacred Heart of Jesus," or some such aspiration. If this practice is not continued in the advanced grades (and

there is no reason why it should not be), then the devout pupil will say an aspiration privately that his school tasks may be for the glory of God and for his own spiritual benefit.

Recitation Period

When called upon to recite, a pupil rises at once, stands on both feet, with head erect, eyes directed toward the teacher and hands in a natural position at his sides. He does not place his hands on the desk, nor put them into his pockets during this period. If he is seated, his elbows should not rest on the desk. He speaks distinctly in a tone easily heard by teacher and every pupil in the class, neither too rapidly, nor in a drawling manner.

If a pupil does not hear or understand a teacher's question, he asks politely, "Will you please repeat the question?" or simply say, "I beg your pardon, Brother," or "Sister," as the case may be, and when the teacher has repeated the question, he says, "Thank you, Brother," or "Sister." To a direct ques-

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tion, he answers, "Yes, Father," "Yes, Brother," "No, Sister," or to a man teacher, "No, Sir," and to a woman teacher, "No, Miss Jones."

Small boys, in eagerness to answer a question, sometimes forget and snap their fingers, or wave the hand frantically, even in front of another's face. After the pupil reciting has finished, a polite pupil quietly raises his hand for permission to recite, then lowers it when the teacher has called upon someone else.

When reports are read, the pupil whose name is called rises, looks toward the person reading the report, then goes to receive the report and, while taking it with the right hand, bows slightly and says: "Thank you, Brother," or "Thank you, Sister."

Only rude, unkind boys or girls laugh at the mistakes of other pupils. If, however, a mistake is so ridiculous as to provoke laughter, no sensible pupil should take offense, but rather enter cheerfully into the spirit of the merriment. Laugh at the right time, yet never in a boisterously loud manner. Only silly girls and

boys smile and grin at nothing, or laugh at everything.

A pupil does not reply to a question addressed to another. Neither should a pupil read, study or finger any object, nor whisper, whilst the teacher is speaking or giving an explanation to himself or to the class.

Cleanliness

Self-respect is a strong motive that should urge boys and girls to come to school clean and neat in person and clothing. Before leaving home, every boy and girl should stand before a mirror and see if the face, neck and ears are clean. See that the teeth are brushed, the hands clean, the finger nails clean and trimmed, the hair combed, clothing brushed, shoes polished, and that they have a clean collar and handkerchief. Boys should set their hat or cap properly on the head, not on the back or side of it nor drawn down over the eyes, and they should wear a necktie.

Catholic girls should come to school in dresses of length, width and color as reg-

ulated by the school authorities. They leave to frivolous girls all artificial make-up and take praiseworthy pride in preserving the natural beauty of complexion which youth and health give to them.

Order

An orderly child is usually a courteous child. He observes order in the arrangement of his books, in and on the desk; order in the time of leaving for and arriving at school; order in the time for study, the time for recreation and for play.

The well-trained child hangs up his hat and other articles in the assigned place; he puts his books in the desk in the order in which they will be used during the morning. This prevents the possibility of their falling noisily on the floor and saves time in getting the book when it is needed.

A spirit of interest in his school keeps a child from throwing paper and other unsightly things on the floor, in the halls or corridors, on the stairs or in the playroom or grounds. The same spirit keeps him from marking or defacing the furni-

ture of the class room and halls, the school or other buildings. He has too much respect for his own and his neighbor's name to write it on street corners, sheds, vacant buildings, cars or fences.

A well-bred child never calls to another from a window, whistles, whispers, or shouts in the class room or halls, never walks noisily or runs up and down stairs either in school or public buildings. He places waste paper, fruit peelings and refuse in the receptacle placed to receive such.

When passing another class room, he does not look into it. He does not push or crowd in dressing rooms or halls.

Regularity

Without regularity and punctuality there can be no order in school or elsewhere. Pupils coming late to school waste the time of teachers and classmates as well as their own. All unusual tardiness and absence should be accounted for to teachers by written excuses in which a just reason for such irregularity is stated.

Regularity requires that a pupil have

a definite time for preparing school tasks and for the time of handing them to the teacher. The habits of order and regularity acquired during school days are valuable assets to carry on successfully the business activities in which one may engage in later years.

School Books

To a clean, neat child, nothing is more repellent than soiled and torn books, so he never disfigures the pages of books by writing or drawings, by turning down corners, tearing pages from the book or having loose, torn covers. He places his name and address on the inside of the book and uses a book-mark. He guards the covers and back of the book by keeping papers, pencils and notes in other places than between the pages of the book.

Many a man treasures carefully and shows with just pride the clean, neatly written and well-arranged pages of a theme-book or spelling-blank that points to the early period of his grade or high school work. No better testimonial of

one's character and training can be presented than a copy of such careful and systematic work.

The Book of books that should be most carefully guarded and neatly kept, is the Book from which the pupils learn to know, love and serve God, whether it be the little Catechism, the Bible or Church History.

Pictures representing scenes in the life of Our Lord, His Blessed Mother, the saints, or any religious subject, that sometimes are given to pupils, should be kept in a proper place, or burned if too soiled for keeping.

Toward Visitors to the School

When a priest or other distinguished visitor enters the room, the class rises and salutes him with the words "Good morning," or "Good afternoon, Father." All stand erect, hands at rest, eyes and attention wholly directed toward the priest or visitor; they remain standing until the visitor is seated, or tells them to be seated.

If the visitor be the Bishop of the dio-

cese or the Archbishop of the province, the Apostolic Delegate or a Cardinal, all should kneel on the right knee, then rise. In the case of any other Bishop or Archbishop, they should make a low bow. All should kneel, however, to receive the blessing even of a priest.

If the visitor remains to listen to recitations or to question the class, the nearest pupil offers him a chair and a book. When the priest or visitor is about to leave the room, all rise; the pupil nearest to the door opens it and slightly inclines the head toward the visitor as he passes out.

When a teacher finds it necessary to step into the hall, or to be absent from the room, polite children quietly prepare lessons whilst the teacher is away. Only dishonorable pupils take advantage of a teacher's absence to misbehave.

Toward Classmates and Playmates

Your parents, your religious training and your own conscience will always guide you in knowing if companions are the kind that will help you to lead pure,

honest and honorable lives. If they are good, you may enjoy many happy hours with them and form close friendships that often last during a lifetime.

Boys and girls are much influenced by what their companions do and say. "Evil communications corrupt good manners." No matter how good you are, you may be sure you are considered no better than those with whom you associate. " Show me your company and I will tell you what you are " is not an idle saying.

Austin O'Malley tells us " We are all chameleons, taking color from our surroundings." Think of the meaning of his statement.

If you speak freely and truthfully to your parents about your companions, games and conversations, and obey and follow their advice, you need not fear you will be in any danger from associating with undesirable companions.

If you wish to enjoy the company of playmates, learn to " give and take." Do not wish everyone to give in to you or to have everything your way. Do not get angry, glum, or ill-tempered when you

are beaten or lose in a game. Be a good loser. Do not quarrel, carry on loud disputes or call names to companions. Always prefer to leave off play than to get into the habit of quarreling. We get out of play just what joy and cheer we put into it.

Do not get angry at jokes played on you nor be too touchy. Do not continue to tease another when you see it gives pain or cause him to become angry. Observe the golden rule: "Do unto others as you would wish them to do to you," and you will have no disputes or quarrels.

Girls must remember that many things which boys may do, and yet not be improper, a girl may not do. If she wishes to be a lady, she must be gentle and kind with companions. She must not shout, scream, call names, nor pout, but often gives in, letting her companions have their way. She chooses for companions those boys and girls that are virtuous, honest, well-mannered and whose example she can safely follow. "Associating with the rude creates and fosters rudeness."

A polite bow, a courteous remark, a

kindly smile, a helping hand, on suitable occasions are sure signs of good will as well as good manners; these help to make life more cheerful.

Whilst being courteous at all times to all companions, a thoughtful girl will give extra attention to a newcomer at the school or to the weak or slow, to the cripple, to the very poor and neglected pupil. It costs little to find or to show a pupil the place, to pick up a dropped article, to hold a door open, but these little courtesies are sources of real joy, and, trifling though they may seem, come from a good heart and an educated mind.

Maurice Francis Egan tells us that "The best manners come from the heart; the best etiquette from the head;" but the practice of the one and the knowledge of the other help to form that combination which the world names a gentleman or a gentle-lady, and which is described by the adjective "well-bred."

BOARDING SCHOOLS

The Home Spirit

Boarding schools are homes for the time being to those who sometimes pass a number of years under their hospitable roofs.

The youths who attend these schools should study and know the rules of etiquette which are observed by the members of well-regulated, happy homes and apply them to teachers and companions in boarding schools. They owe the same unfailing respect and courtesy to teachers as to the members of the family, the same considerate thoughtfulness and gentle manner to companions as to brothers and sisters. Each pupil should labor continuously to make every other pupil happy and at home in his surroundings.

The Spirit of Religion

There is no other place outside of a practical Catholic home where a relig-

ious atmosphere so thoroughly permeates the life of a youth as in a Catholic boarding school. Everything within and without the edifice gives evidence of Catholicity. There from morn till silent night the sound of the chapel bell, the religious emblems and pictures remind the student of his religious duties.

The freedom and ease with which he can at the close of day silently kneel in profound adoration before his Sacramental Lord and get knowledge, strength and courage for duty, are privileges the value of which is beyond the power of words to express. Every celebration, whether patriotic or civic, has a Catholic atmosphere and spirit. A reverential attitude and a subdued tone of voice should characterize each student when near the chapel or in the corridor leading to it.

The Spirit of Kindness

The first characteristic of a youth who is courteous is a kind, gentle, sympathetic manner toward all. Kind words, kind deeds and self-restraint in hasty speech

and hasty actions are requisites of kindness. Emerson says: " There are certain manners which are learned in good society, that if a person have them, he or she must be considered cultured, and is everywhere welcome though without beauty, wealth or genius."

The student who has learned to control his temper and put into practice the Gospel maxim " As you would that men should do to you, do you also to them in like manner " (St. Luke, Chapter VI, verse 31) will rarely, if ever, fail in good manners.

To be considerate of others is a real reason for observing every rule of good manners. The wish not to disturb or pain others keeps students from slamming doors and windows, running up and down stairs, from loud talking and boisterous laughter in halls, corridors, lavatories, locker-rooms.

In order not to annoy or inflict pain or inconvenience upon those whose comfort depends upon punctuality and promptness, the student comes to the chapel, to assembly and to meals at the first signal.

The Spirit of Gratitude

The pupils should study carefully and observe faithfully the rules laid down for student correspondence. By doing so they promptly acknowledge all letters, messages and packages from home or elsewhere within the week of receipt. They never fail to write to parents or guardians, notifying these of their safe arrival at school. When returning home, they name the time of departure from school and any other information that will prevent worry to those at home.

The thoughtful student, when away from home, should not fail to notice the birthdays and anniversaries of the home-folk, and to send them appropriate greeting cards and letters of congratulation. They should also send letters of sympathy when the case demands it.

Every student attending boarding school should write to the person in charge of the school immediately on his or her arrival at home or place of destination for vacation. This is only an aspect of the social rule which demands

that a guest should show this courtesy to his or her former hostess.

After leaving school, it is not only courtesy but loyal gratitude to keep interested in the school activities and give generous support in word and act to the institution. Make the work of the school effective by advancing its religious, social, intellectual and material interests.

The Spirit of Order

Students should remember that the order, neatness and cleanliness of their rooms are great revealers of character, true refinement and purity of taste, especially if one comes into these rooms unawares. There should be a place for everything, and everything should be kept in its place.

It is better to have few objects and little decoration in one's room than to have many articles and much decoration. Besides being in bad taste, an overcrowded room requires much time spent to keep it in order.

The Spirit of Co-operation

Courtesy requires a pupil's co-operation with teachers in keeping the established rules, an interest in companions and helpfulness toward them.

The success of every school activity is secured by the united efforts of the members of the faculty and student body. "In union there is strength," and upon each student's earnest and enthusiastic support of the religious, intellectual and athletic projects of the school depends the welfare of the whole institution. Be enthusiastic about your school, for without enthusiasm there is no future worth while in any undertaking.

The Spirit of Study

One great reason for the existence of boarding schools is to give a place of quiet where the young may, with freedom from the distractions of home and society life, pursue their studies and acquire knowledge and culture. The student who gives the full time to study, who uses the means given him to acquire knowledge, is bound to succeed. He who

does not succeed in a boarding school can lay the blame on no one but himself, upon his lack of application and failure to observe the school regulations.

Boys and girls who have been observant and have had advantages of training in correct social customs must not allow themselves the liberty of criticizing harshly others who do not come up to their standard in the courtesies of life. To judge these in such manner would be a far greater breach of good manners than the errors committed against etiquette.

Fénelon, in his address to Christian children, says: "As in the succession of seasons, each invariably affects the productions of the next; so in human life, every period of our age influences the happiness of that which is to follow. Piety and diligence in youth usher in an accomplished and virtuous manhood, which commonly glides into a respectable and tranquil old age. To pervert the course of nature is to introduce disorder into the moral as well as into the vegetable world. If spring put forth no blos-

soms, summer is without beauty, and autumn without fruit; so, if youth be trifled away without improvement, manhood will be contemptible, and old age miserable."

Cardinal Gibbons, in the *Ambassador of Christ*, says: "Study is not only a source of knowledge, but it is also a handmaid of virtue and a perennial fountain of enjoyment."

GOOD MANNERS IN THE LIBRARY

The library should be a favorite haunt for boys and girls. Cultivate a taste for reading. A few good books well read or studied are better than many hastily read without taking notes on the contents of any.

The more good books boys read, the greater power they will possess to keep from evil. One of our daily papers had this to say of "Boys and Books": "There is not a more perfect picture of innocence in the world than a boy buried in his favorite book, oblivious to all earthly sights and sounds, scarcely breathing as he follows the fortunes of the heroes and heroines of the story."

The boy or girl who has cultivated a taste for books and has been guided in the choice of books has been given a joy which neither poverty, sickness nor age can take from him.

Boys and girls should remember that they are judged by the company they keep, and that the books they read are their most intimate companions, and that they should never read anything which they would blush to be discovered reading. If someone offers to lend you a book, you may with propriety accept it. Be sure to return it within a reasonable time and in as good a condition as when you received it. Never place pencil marks or notes on the margin of the pages. If anything happens to the book, politeness requires that you replace the book by another of the same style and binding as the one injured.

Never lend to another person a book that does not belong to you.

There is an etiquette to be observed in a library as well as elsewhere, and it is the duty of those who frequent the library to become familiar with these rules and regulations and thereby avoid causing inconvenience and annoyance to Librarians and readers.

The two cardinal rules of every library are:

a) No loud or unnecessary talking or noise.

b) No book to be taken from the library without being charged at the desk.

The Windmoor Library (St. Teresa's College, Kansas City) has the following paragraph, from which the young may gather valuable information, as well as knowledge of the rules of library etiquette. It reads:

"There is scarcely a place where character more clearly manifests itself than in the library. Accuracy, concentration, observation, promptitude, respect for the rights of others, self-control, unselfishness, uprightness, courtesy—all these are called into play."

Care of Books

The proper care of books calls for attention to the following points:

1. Dropping a book loosens the stitches.
2. Violently opening a book in the center breaks the back.
3. Leaving a book on a heated radiator warps the book.

4. Placing note books and pencils within books is hard on the binding.

5. Marking, writing in, turning down leaves, tracing, dropping ink are traits that reveal a lack of self-respect, as well as respect for others.

6. Using heavy books without supporting them on a table is very destructive to the binding.

How to Open a Book *

"Hold the book with its back on a smooth or covered table; let the front board down, then the other, holding the leaves in one hand while you open a few leaves at the back, then a few at the front, and so on, alternately opening back and front, gently pressing open the sections till you reach the center of the volume. Do this two or three times and you will obtain the best results. Open the volume violently or carelessly in any one place and you will likely break the back and cause a start in the leaves. Never force the back of the book."

* From *Modern Bookbinding*.

GOOD MANNERS IN CHURCH

One place more than any other where good manners should be observed is in the church. Avoid loud laughing and talking, noisy scraping of shoes, when near the church. Do not play on the church steps nor around the church. Speak in low tones, so that those within the church may pray without distraction or listen without hindrance to prayers or to a sermon.

Boys should remove their hats before entering the vestibule and all should enter the church quietly and respectfully.

Remove your glove when you take holy water. Use only the tip of one finger, usually the middle one, and make the Sign of the Cross carefully and devoutly.

Go up the aisle noiselessly and reverently, with eyes looking toward the Tabernacle.

Arriving at the pew you wish to enter, bend the right knee to the floor, and say some short aspiration as " I adore Thee, my God." Enter the pew quietly and say some prayers before being seated. If you enter the church during Benediction or Exposition, or at the Elevation or Communion time of the Mass, remember to kneel on both knees and bow the head before entering the pew. Remain on your knees in the aisle, if by doing so you do not block the way of anyone, until the Blessed Sacrament is placed back in the Tabernacle and its door closed. Move to the inside end of the pew if there are others to be in the same pew and you happen to come first. Never sit at the outside end and expect others to climb over your feet.

When people go up to receive Holy Communion and return to get a place in the pew they left, move to the inside end of the pew or step into the aisle when they return to their place.

Do not slide along the kneeling bench to make place for another, but stand and walk to the desired place.

When you pass before a statue, it is correct form to incline the head, but do not genuflect.

Whether kneeling, standing or sitting, the position of the body should be most reverent and edifying. No self-respecting person kneels on one knee, rests his back against the seat, props his head with hands under his chin, or rests his elbows upon the bench in front of him; nor does he stand on one foot and support himself by leaning the arms or the body upon the bench before him.

Talking, whispering, laughing, looking about through curiosity, chewing gum, staring up at the choir, are inexcusable actions in a Catholic who believes in the Real Presence. Yawning, stretching the arms, coughing, when it can be avoided, clearing the throat, are not tolerated in the presence of others. How much more should such acts be avoided in the presence of our Sacramental Lord.

Torn or soiled clothing should never be worn to church, nor very old clothing if one has better. Nothing is too good to

wear in the presence of Christ. One should wear one's best street costume.

All make-up, soiled hands and finger nails are always objectionable, never more so than when a person intends to receive Holy Communion.

Modesty is a girl's richest ornament. She not only casts aside this ornament when she comes into the presence of others with dress of immodest make, length and width, but she violates the common rules of propriety, which regulate the clothing that should be worn at church. She should never, in church or at any religious celebrations, wear gowns which have low-cut necks and are sleeveless.

At Mass

The Sacrifice of the Mass is the one great act of our holy religion. Every boy and girl should consider it the greatest privilege to assist at daily Mass, and study with care how to assist at and take part in it.

Be in your pew before the priest enters

the Sanctuary and remain in it until he returns to the sacristy.

Where it is the custom, stand when the priest enters the Sanctuary, and remain standing until he begins Mass at the foot of the altar. Stand from the time he finishes the prayers after Mass until he has returned to the sacristy.

If you are to receive Holy Communion during Mass, remove your gloves and quietly go to the railing. Join your hands with fingers pointing upward, and modestly cast down your eyes. If there are not many to receive, go as near as possible to the center of the rail, so that the priest will have less distance to walk. When a bishop or higher ecclesiastic gives Holy Communion, he will first hold his ring before your lips to be kissed before giving you the Sacred Host.

Use of a Prayer Book

There are many methods of assisting at Mass and many excellent prayer books with devotional prayers to be read during Mass; but for the young boy or girl the very best prayer book is the one in which

the ordinary prayers of the Mass as said by the priest are used. Many prayer books and missals * are now published in English for the use of the laity and can be purchased at any Catholic book store.

By using these prayer books, it will be only a short time until you will know these prayers from memory, and then you will be free to watch and follow the movements of the priest, and really take part in assisting at the Holy Sacrifice.

The following incident shows the importance of using a prayer book or missal.

A train was delayed at the station in Utica. Two young men were holding a conversation which clearly told their religious belief, and which was easily heard by one seated in a chair near them.

"Whatever else my good mother forgets to put into my traveling bag, she never forgets my prayer book. Yesterday was a holy day. I went to Mass. The priest was entering the sanctuary, so I took a seat in the rear part of the church. What struck me in that congre-

* See *The New Missal for Every Day* (Student's Edition) and *The Sunday Missal* by Rev. F. X. Lasance.

gation was the absence of prayer books in the hands of all those whom I could see. The people knelt or stood or sat, bowed their heads and thumped their chests when the little bell rang. They stood on one foot and leaned their hands on the backs of the seats before them. When the priest finished the prayers, some took time to bow the knee, and there was a rapid rush to get out of the church.

"The only exception I have ever seen to such conduct happened in a little town outside the city of St. Paul, Minnesota. About three hundred men were in a church. I learned afterward that it was a Holy Name Society's Communion Sunday. Every man I could see had a prayer book and used it. All seemed as familiar with the Mass ceremonies as did the Reverend priest at the altar. They assisted at Mass, knowing why they knelt and why they stood. They were a part of the ceremony. I am convinced that they derived benefit from the Mass. Why cannot this be the case in every Catholic church during the Mass?"

You will resemble those men of Minne-

sota if you use a prayer book each time you assist at Mass.

When Benediction of the Blessed Sacrament is given after Mass, never leave the church, without some unavoidable reason, until the service is ended.

Whenever you know Benediction is to be given or public Novenas are to be made, make every effort to be present at them. These are times when God gives special blessings to those present.

In the Choir

Children often go to the choir for the purpose of singing at Mass or at Benediction. You should remember that you are as much in the presence of God in the choir as in any other part of the church. There should be no talking, whispering, laughing, running up or down stairs, moving benches or distributing books noisily.

In the Sanctuary

Boys who are privileged to serve at the altar should be most careful to edify all by their slow, reverent manner of walking, bowing or genuflecting. When mov-

ing or carrying objects for the service they should avoid all haste. The hands, when not in use, should be joined with fingers pointing upward; the eyes should be on the priest so as to be ready to obey his every wish. Servers should never look down toward the congregation, even during the sermon, never smile or recognize people in the body of the church. They should come to the sanctuary with clean face, hands, clothing and shoes, and with hair combed. They are careful to see that their cassocks and surplices are clean and repaired if needed.

Silence and order should be observed in the sacristy, halls and places close to the sanctuary. When someone enters the sacristy to speak to the priest, the altar boys politely leave it.

When permitted to handle the articles used in the Divine Service, do so with care and respect.

Be on time when it is your turn to serve and never forget the respect due to a priest.*

*See *The Page of Christ*, by Rev. Raymond J. O'Brien.

At Weddings

Every function performed in the church has its own respective code of manners. The well-mannered youth who desires to do the proper thing at the proper time will learn and observe the rules of behavior expected on such occasions. Yet, no matter how well informed children are in regard to church manners, they seem to forget these rules at church weddings. Remember that laughing, talking, whispering, rushing and running are as much out of place at a church wedding as at any other time in the presence of the Blessed Sacrament.

Throwing rice and confetti in the vestibule or on the church steps are actions highly condemned by everyone who respects the Sacrament of marriage, the House of God, himself and the bridal couple.

Some otherwise well-mannered children forget that a wedding is a private affair, and that only those who are invited are expected to attend, even the church ceremony. Still, if a child attends

for the purpose of assisting at Mass, his presence there is no act of impropriety. Girls should remember that it is wrong to enter the church at any time without a covering on the head.

At Confession Time

It is not only good manners but a duty for children to go to Confession in the afternoon or at the time appointed for their Confessions so as to leave the evenings for older persons who are not free to go at an earlier time. Every well-mannered child takes his turn in going into the confessional; he never crowds, pushes or goes too near the confessional; he does not talk, laugh or giggle whilst waiting his turn to go, but carefully prepares for Confession by examining his conscience and trying to be sorry for his sins. After Confession, he does not rush out of the church, but remains to say his penance and thank God for once more pardoning him.

When the Priest Calls to Visit the Sick

Catholic children should know how to act when a priest calls to see the sick or to administer the Sacraments of Penance or Extreme Unction.* If he brings Holy Communion, they should meet him at the door with a lighted blessed candle and should kneel when he enters the room and remain silent as long as he is there. Should he wish to hear the sick person's Confession or to give him a spiritual talk they should leave the room. When the priest is administering the Sacrament of Extreme Unction, they should pray for the sick person and never whisper, talk or cry aloud.

It is not proper to engage the priest in conversation when he is carrying the Blessed Sacrament with him.

*See *Our Spiritual Service to the Sick and Dying,* by Rev. Edwin Kaiser, C.PP.S.

GOOD MANNERS IN PUBLIC

On the Street

The law on any public road is: "Keep to the right."

Do not stand to converse on the street. If two friends meet and wish to speak to each other, they walk together, going in the direction of the older person, or the boy in the direction of the girl or woman. Keep step with the person with whom you are walking. If you wish to take leave of one with whom you are walking, step behind him in doing so.

A boy raises his hat when leaving at the conclusion of a conversation.

Loud laughing, calling across the street, turning back to look or stare at passers-by, are faults against etiquette. A titter or a comment on the personal appearance of another is inexcusable. Do not point at persons or laugh at their dress as you pass them.

Avoid walking three or four abreast on a crowded street. Do not gather in groups on the street, but keep moving. No well-bred person eats candy, nuts, or chews gum on the street.

Do not run against people through carelessness, or let an umbrella touch others, or hold it so that it drips on the shoulder of your companion. It should be carried so as to leave the space before the face free to see persons and objects before one. It should never be carried tucked under the arm in such a way as to annoy or endanger those walking near you; neither should it be twirled, flourished in the air, nor dragged along the walk.

If a person unavoidably runs against another, he should make an apology. A boy lifts his hat in making and receiving an apology. He offers to carry packages for his mother or a woman with whom he is walking; he picks up a dropped package for any woman whether he knows her or not, and raises his hat when she thanks him.

If he brushes against a woman, he

must apologize, saying " I beg your pardon " and lift his hat at the same time. The same courtesy is shown when he allows a swinging door to close too suddenly upon any person.

Boys should never be guilty of looking into the windows or doors of private dwellings as they pass.

Bow the head, not merely nod it, when you greet friends and acquaintances.

When walking with a priest, the boy should keep on his left.

When three are walking together, remember the place of honor is in the middle. When a boy is walking with two ladies, he keeps on the outside of the pavement.

Never pick the teeth, nose or ears, smooth the hair or touch the face in public, if it can be avoided.

On a street where there is a traffic signal or officer, wait for the signal, and when it is given, go straight across the street.

On Street Cars

On entering a street car, train or boat, permit a lady to go in first. On leaving these conveyances, the boy leaves first.

One should have the fare ready for the conductor. Needless to say, it should never be held in the mouth.

Boys and girls should remember that they have paid for but one seat, and should not occupy two or three with their bundles or satchels. Move to the center or front of the car if the space near the entrance is crowded.

If a seat is not given a girl who enters a crowded car, she should never make a remark in the least bit offensive to men who remain seated. If she wished consideration, she should have waited for a less crowded car.

Do not oblige people to climb over you to get a seat. Move in.

Girls should not go to the smoking car.

Sometimes boys forget and sprawl their feet across the floor of the car. They should be thoughtful enough not to do so.

Leave a car as quickly as possible to avoid unnecessary delay. Before entering a car, wait for those leaving it to get entirely off the steps.

It is rude and selfish to push or rush for a seat in a car or elsewhere. The seat next to the window is preferable and should be given to the superior or older person.

The girl to whom a seat is given, or any courtesy extended, should thank the giver; and the boy extending the courtesy raises his hat in recognition of the "Thank you."

In going for a drive, elder persons and ladies are seated first, and are given the seats facing the front of the car.

No polite boy remains seated in a car or public conveyance when a girl or woman, or an elderly man is standing. Thoughtful and unselfish girls of leisure avoid being on street cars at the hours when people who must work board them. If it happens they are on the car at this time, they should unhesitatingly offer their places to the laboring man, woman or girl.

On Trains

Do not ask conductors, porters or fellow-travelers questions which you can find answered on your time table. It is perfectly proper to ask for any unusual information.

Before taking a seat by the side of another, one must always ask if the seat is unoccupied.

A person who has loaded a seat with bundles should remove them without being asked if there is no other seat available.

Before opening a window, always ask if it be agreeable to your neighbor.

Selfishness and rudeness are often shown by girls in the use of the dressing room. A well-trained girl is mindful of the many others waiting outside. She leaves the bowl and dressing table in a tidy and orderly condition, and occupies as little space as possible when two or more are dressing in the same room.

A thoughtful girl never hesitates to do a kindly act for a tired mother, a little child, an elderly woman, an invalid, or to give information to one unused to travel.

Whilst a girl does not permit the train porter to dust her personal clothing, she allows him to hand her what she desires and to take her suitcase. She passes out quietly and without hurry. She does not make herself conspicuous by waving frantically at persons on the platform. She greets them in soft, subdued tones, and represses all unusual demonstrations of affection until she arrives at her destination.

Everything that might be an annoyance to fellow-travelers should be carefully avoided. Such actions are singing, humming, loud outbursts of laughter and loud talking. Do not entertain travelers with your own or family affairs.

A young girl is not expected to enter into conversation with an unknown man who may have done her a passing courtesy. It is sufficient to thank him kindly for the service.

At Parties

When receiving an invitation to a party, the well-trained child, acting on the advice of his parents, accepts or de-

clines it at once. A reason must always be given for declining an invitation. No child thinks of staying away from a party without sending word to the person giving it.

On arriving at the house where the party is given, the well-trained child first goes to the friend's mother and greets her by shaking hands with her and bowing. Then she shakes hands with the girl or boy giving the party and expresses her pleasure at being present.

It is to give you pleasure that you are invited to a party, a dinner or a picnic. Do your part to make the event a success.

Well-bred children never run from room to room, nor slide up and down the railings of the staircase at home or in the home of another person; they go only where they know they are permitted to go.

When lunch is announced, well-trained children go quietly to the places assigned them. The girls first seat themselves or stand quietly in the dining room, without pushing. Girls are always served first.

Never crowd to the tempting food or help yourself to it.

When the hour to end the party arrives, all go to the place where the hats, caps, coats and rubbers have been left. The older children help the younger ones to put on their wraps.

As you are about to leave and go toward the open door, be sure to say "Good-bye" or "Good night" to the friend who gave the party and the friend's mother and thank them for the pleasure they have given you.

At Entertainments

Children should not sing or play on a musical instrument in company without being invited to do so; when asked, they comply in a pleasant, obliging manner, or else refuse courteously but positively. Never wait to be begged or coaxed to contribute to the pleasure or amusement of others, if others think you have the ability to do so.

Only one selection should be given, unless a very hearty encore follows.

After the second number, positively give place to someone else.

No child ever takes his music to a social entertainment unless specially requested to do so by the host or hostess.

One should not play in hotel parlors or in public places unless specially requested, and not at all if strangers are present, unless employed to entertain the public.

When speaking or reading, choose a place where you can see the greater number of the audience, and remember that your position adds much to the delivery of your words. A graceful inclination of the head and body before and after any performance is correct. No foot movement is required.

When present at a public entertainment, be silent and do not indulge in anything that will hinder yourself or others from hearing the performance. Rude boys and girls who do not appreciate instrumental music often take the time of its performance to laugh, chat and even move from place to place or, worse, leave the hall. Such rudeness is

unpardonable. If you care nothing for music, then allow others to listen. The art of listening, we are told, is nowadays a lost art on the part of the young. Cultivate this art if you would be a welcome guest at every amusement. Very often people acquire a favorable reputation and become very popular in every gathering by their listening with attention to what other people are saying or doing. A higher motive than this should prompt Catholic boys and girls. They should listen because by so doing they give pleasure to others.

Never laugh during a performance. Do not interrupt the performer or comment unfavorably on him.

Stamping, hissing, calling aloud and throwing objects are the actions of a low class of ill-mannered boys and youths. Such persons are deservedly excluded from halls.

Should you enter late at any performance, wait for an intermission and then go quietly to your place.

If you know the performers personally, do not fail to speak a few words of de-

served praise to them if the opportunity of doing so offers.

When Shopping

Before shopping, a girl makes a list of what she wishes to purchase, and she does not depend upon the advice of salesmen. She takes the time necessary to make the purchase, yet does not forget that there are others waiting. She thanks courteously the salesman who has been waiting on her when no purchase has been made.

The aisle of a store is not the proper place for meeting and chatting with acquaintances.

No lady haggles or disputes over the price or quality of the goods. It is her privilege to go where she chooses to make her purchase.

The well-bred girl does not forget to say: " If you please " and " Thank you " for the attention and service of clerks.

In Business

The failure of many a young boy in securing and holding a business position

has often been due to his lack of good manners. He may have fine qualities of mind and heart, but these have been lost sight of because his manners have given people a wrong estimate, a dislike and an unfavorable impression of him.

The youth who desires to secure and hold a good position will do well to attend to the following points:

When entering a private office, to remove the hat and stand when addressed.

To open and close a door for a superior or officer when he enters or leaves a room.

To dress in good taste.

To be clean, neat and tidy in personal appearance, and to be careful of objects committed to him.

To stand erect, move quickly, and speak with decision.

To be punctual and devote business hours strictly to business.

To be prompt when sent on errands and honest in little as well as in great things.

To be truthful, patient, obedient, respectful, and interested in the success of his employer's business. To have order

and method in work. To take as much care of the goods, furniture and buildings of his employer as of his own.

To be silent about business secrets, and not to show anger or impatience when annoyed or hurt either by his employer or associates.

To be obliging and sympathetic with every associate.

To say "No" when conscience requires it and when others would lead him to dishonest or disrespectful words or actions.

To admit a mistake when he has made one and never pretend to know more than his employer or associates.

To fit himself by study, reading and inquiry for the work he is engaged in, that he may succeed. Make himself a necessity. Business men are looking for reliable employees.

GOOD MANNERS WHEN CALLING

General Rules

When you wish to make a social or business call, inquire the most convenient hour for the person to be visited. Call at the appointed time and, after a few remarks of greeting, state at once the object of your visit.

A girl does not take care of a caller's hat, nor does she attempt to assist him with his overcoat. This latter office may be done by a young girl for her father, grandfather, or some elderly gentleman acquaintance.

When you invite someone to spend a night or a few days with you, see that the guest room is well cleaned, aired and in perfect order, with the little convenient articles that add to the comfort and pleasure of your guest.

When you are invited to spend a few days at a friend's house, be sure to bring with you the clothing and toilet articles

you need. It is courtesy to bring with you some small gift of candy or flowers to your hostess. Be sure to be on time for your meals, and when going to any place or entertainment. Be sure to return promptly all borrowed articles and see that they are in as good condition as when loaned to you.

A caller should not take the most comfortable chair in a room unless invited to do so.

While waiting for your hostess, do not handle ornaments that may be in the room; neither should you leave your place to examine pictures, statuary or furniture, nor open a book. After you are seated, do not remove your chair from its place, even to avoid the inconvenience of the sun or wind.

When seated, do not cross the limbs, lean back in a careless lazy manner, rock to and fro in a rocking chair, tilt the chair against the wall or push it against a piece of furniture. In entering a drawing or reception room, make a bow at the door. When leaving it, do not turn your back but go out backwards. Practice how to

leave a room gracefully. Practice makes perfect.

Calling on a Priest

When calling on a priest, remember to come during the hours and at the place set apart for visitors, unless otherwise invited. Rise at the entrance of a priest. Remain standing until he gives the signal to be seated. Never offer your hand to a priest; he is the one to decide whether or not the hand shall be used in greeting.

If not invited to sit, state your business briefly and leave. If obliged to call at an unusual time, apologize for doing so, and make the visit as short as possible. If the priest is called away during the visit, stand when he leaves and reenters the room.

Speak in low tones if the conversation relates to private affairs.

It is proper to make a call on your Reverend Pastor during the first, or at latest, the second week of the New Year or when first coming into his parish.

When meeting one's own Bishop, Archbishop, the Apostolic Delegate or any

Cardinal indoors, it is proper to bend the right knee, grasp his extended hand, raise it to the lips, kiss the ring and then rise.* For all other Bishops and Archbishops it is sufficient to bow low and kiss the ring.

It is the priest's right and privilege to give the signal for the end of a visit. No one should take offense at his doing so, nor should anyone trespass upon his work, study, office or recreation time.

It is not proper to ask a priest to deliver any package, no matter how small it may be.

Calling at a Convent

Convents have regular visiting days. Be sure to call on these days or hours when you know them. This applies to visitors living in the same city in which the convent is located. Out-of-town visitors are not expected to know the visiting hours and are generally received when they call.

When calling at a convent, ask for the Sister whom you wish to see. Rise when

* There is an indulgence of 50 days attached to kissing the ring of a Cardinal or of a Bishop.

she enters and remain standing until she is seated. If you desire to visit the house, ask if it is convenient to grant this favor. Allow the Sister who is conducting you to lead the way. Pause but a moment in a room where Sisters or pupils are assembled, unless invited to remain longer. Remember to genuflect and kneel for a moment when taken to the chapel and be careful not to disturb those who are at their devotions.

Loud talking or heavy walking is out of place in convent halls or rooms; so is loud laughter. Good breeding demands that a young girl never cross her feet but place them flat upon the floor. The fewer gestures she makes when talking, the better she displays her good breeding.

Do not make your call too lengthy.

Sisters are called to prayers or religious exercises by means of a bell, and one should not be offended when they shorten the visit to answer the call of duty or prayer.

Do not leave without acknowledgment of the pleasure afforded by the visit, and

thank the Sister for the time she has given you.

Calling on a Sick Companion

Visiting the sick is a work of mercy. Boys and girls have a chance to exercise this charity when companions fall ill or meet with an accident.

When companions know of the illness of a classmate, or of an accident which may have befallen him, they should call on him if permitted, and try to cheer and amuse him during a short visit. An occasional gift of flowers or an interesting story book, if the patient is able to read, will help him to pass the time of his illness with more patient endurance.

In one of the large Catholic schools in the middle west, a first-year high-school boy met with an accident on the school grounds. He lost the use of his lower limbs because of the accident. Only one of his classmates thought of paying this crippled boy a daily visit. This classmate was one who worked after school. He kept the invalid informed of the school activities and plans. When the

time came for the invalid to be taken out of doors, the faithful companion wheeled the invalid's chair to a desirable spot where he could watch and enjoy the games as well as do his share of the shouting. It meant some sacrifice for the healthy young lad to give up his time and sports for the invalid, but sacrifice merits a reward.

This self-sacrificing lad had the joy of being instrumental in converting the crippled boy and his father to the Catholic Faith. Later the grateful father made it possible for the faithful lad to achieve his greatest ambition, namely, to receive a college education.

GOOD MANNERS IN CONVERSATION

The gift of speech belongs exclusively to man, the noblest of all God's creatures. This gift is an art when it has the power to open hearts, insure appreciation, benefit others and win confidence. Every boy and girl should learn this art by observing the language of cultured speakers and reading the works of authors noted for elegant style of expression.

Association with refined, cultured people is the best school of language. We are creatures of such imitation that the ear is our best guide, and we catch pronunciation and even grammatical construction as we pick up a tune. Many speak correctly more from imitation than from a knowledge of the rules of grammar; yet to know these rules and to read the writings of the best authors in the language in which we are conversing is a very good aid to correct and dignified conversation.

The Voice

A pleasing tone of voice is one of the first things you must acquire if you are to be agreeable to those with whom you live and converse. If your voice is harsh, shrill, too loud, if you speak through the nose or from the throat, try to correct these defects and acquire a low, soft, gentle tone of voice. It is Shakespeare who wrote:

> "Her voice was ever soft,
> Gentle and low,—an excellent thing
> in woman."

His words are as suitable for boys as for girls, though girls are more severely criticized if they speak in loud, rough, high-pitched tones. Talking in too loud tones is not much worse to listeners than using too low tones.

If you know your voice has been disagreeable to those at home or in school, keep a score card and mark your failures on the following defects:

Do I call loudly in the house, in a

public place, on the street, in a street car, or to those across the street?

When excited, do I speak in high, shrill tones?

Are my tones from the throat and too low to be heard by listeners?

Distinct Speech

It is courtesy to those listening to us to pronounce words distinctly and correctly. If you do not know the pronunciation of a word, ask or look for it in a dictionary.

Do not stutter or stammer, nor speak so fast that your words run together, yet do not drawl them.

Be careful to sound the last letters of words, especially those ending in "t," "d" and "ing."

Accurate Speech

Truth, sincerity and directness give force to our words; inexactness and exaggeration weaken them.

Study the meaning of the words you use, the people to whom you speak and the subjects about which you converse.

Increase daily the number of new words you use. Your ideas grow at the same rate as do your new words. Girls who continually use silly, pet expressions, and to whom everything is "cute," "perfectly wonderful," "perfectly lovely," etc., and boys who only know three adjectives, "fine," "great," "dandy," are publicly parading their poverty of language and ideas. We have just as many ideas as we have words to express and describe these ideas.

Defects in Conversation

The young often mar their conversation by the frequent use of slang. There are not two standards for boys and girls, though girls are more severely condemned for the excessive use of slang than are boys. Slang and vulgar words are as inexcusable as dirty clothing and slouchy bearing. People judge the young as much by the words they use as by the company they keep.

It is a certain sign of a coarse nature to mimic the language, customs or personal defects of others.

Do not be too anxious to employ your wit, if you have the dangerous talent. No one ever keeps friends who is witty at the expense of another's feelings or is cutting and sarcastic in conversation. Never repeat the unkind words or remarks of another.

Whispering, interrupting and contradicting those who are speaking are unpardonable faults against good manners. If it is necessary to interrupt a conversation be sure to say, "I beg your pardon." Then speak briefly to the person with whom you have business.

Avoid being the first to bring unpleasant news.

Never dispute with others, especially with parents, superiors or teachers whose opinions may differ from yours. If you must differ, say: "Pardon me, but I think you are mistaken or misinformed."

Do not condemn because you do not understand what people speak of.

Never give short or sharp answers, nor answer in a tone of voice which might displease. It is more courteous to say:

"Yes" or "No, Miss Stone" than to use only "Yes," or "No."

Never jest about religion or sacred things, nor use the words of Holy Scripture in any but a respectful sense. Do not speak lightly of the use of religious articles or practices, nor of the Pope, bishops, priests or religious persons.

Do not yawn, move restlessly, look at the clock or at others, smile or pretend sleepiness when another is speaking. If you must listen to an oft-repeated tale, be as attentive as if you were hearing it for the first time.

Good conversation requires a good listener. The reason why so few persons are agreeable in conversation is because each one thinks rather of what he wants to say than of what others are saying, and so he listens with little attention.

Avoid speaking much about yourself or holding yourself up for an example. Some boys and girls are forever making themselves the hero or heroine of every event. Nothing is more disagreeable than to listen to one who is continually

talking of himself and his deeds. Silence is often as effective as speech.

Do not talk too long nor too often on the same subject.

The young should avoid making awkward movements of the face when they speak.

Face the person to whom you are speaking, but do not go so close to him that your breath strikes his face.

If boys and girls wish to have something worth while to say, they must use their eyes even more than their ears. Let them observe the objects and happenings about them and they will have an abundance of interesting things to relate.

Observe the place, the time, the humor of those who are listening to you. Speak of what will please and interest them. Ask few questions and do not give them reason to think that you know better than they.

Subjects of Conversation

Speak of things rather than of persons. In this way you will avoid gossip. Re-

member, people who gossip are feared and often disliked.

Books, music, art, games, travel are fruitful sources of good conversation.

Among Catholic boys and girls, sodality and missionary interests as well as school activities, games and competition, afford an unending fund of lively topics of good, healthful conversation.

It is the privilege of parents and superiors to introduce the subject of conversation, and it is ill-bred for a girl or boy to break into it with remarks on other topics.

We are told: "It is great art to know when to speak." It is a greater art to know when to be silent. Even those who write rules for conversation do not always observe these two arts; so our boys and girls need not be discouraged if sometimes they fail to observe them. They may be certain that if they cultivate the art of listening with attention and interest to what other people say, and the habit of reading many good books, they will acquire the art of conversing well and entertainingly. The silence that

pleases shows itself in a lively, interesting and attentive expression of face.

Always try to have something cheerful and pleasant to relate, and wherever possible use kind, helpful words to those present, but especially of those absent. Be more anxious to use words of praise than of blame.

Correct Form of Oral Address

The well-bred girl or boy does not say "Yes, ma'am," or "Yes, sir," but "Yes, Mrs. Blake," or "No, Mr. Blake."

In speaking to a stranger, even if she be a young girl, the correct form is "Yes, madam," never "Yes, miss."

In speaking of the Pope, say "His Holiness" or "our Holy Father." In speaking to him say, "Your Holiness."

Of a Cardinal, "His Eminence"; or to him, "Your Eminence."

To a Papal Delegate, "Your Excellency"; of him, "His Excellency."

Of an Archbishop, "His Grace"; to him, "Your Grace."

Of a Bishop, "Bishop" or "His Lord-

ship"; to him, "Bishop" or "Your Lordship."

Of a Priest, "Father"; to him, "Father."

Conversations at the Telephone

Courtesy should characterize the communications sent through the medium of the telephone.

In answering a call give a prompt response in a pleasant tone of voice. Give your name and, when giving the number, say, "one—three—four," not "one hundred thirty-four."

Speak in clear, even, distinct tones. A loud voice is unnecessary even for a long-distance message.

Never call anyone at meal time unless the case is urgent.

The telephone is not the proper medium for acknowledgments, invitations and congratulations.

If you are using a party line, avoid lengthy conversations and "listening in" on conversation not intended for you.

If interrupted when using the tele-

phone, say: " Pardon me, I am using the line."

In giving an important message, business or social, mistakes will be avoided if you ask to have the message repeated to you.

Be patient and courteous with operators. Do not fail to thank them for the service they give you.

GOOD MANNERS IN CORRESPONDENCE

General Rules

"The memory of the written word is not easily effaced."

The young should study with care the latest books treating of letter writing, and follow the rules given therein for correct form and usage.

When the choice is left to you, use thick, plain, white, unruled paper with envelopes to match. Use good black ink. Avoid flourishing penmanship. Prefer to re-write a letter many times rather than to have on it a blot of ink, an erasure mark or a misspelled word. Never send a soiled sheet of paper to anyone, least of all to a Priest, a Sister or a Brother.

Place the stamp neatly in the upper right-hand corner of the envelope; fold the paper according to the size of the envelope. Stamped envelopes purchased

at the post-office are used only for business, not for social purposes. Pet names or diminutives of Christian names should not be used on envelopes.

Avoid abbreviations in all letters, both formal and business. The date may be written out at the conclusion or given in figures at the beginning. The year is omitted from notes. "June ten" is grammatically correct, but usage and custom permits and sanctions "June tenth," also "June the tenth."

The complimentary closings that are in good taste in formal and even in friendly letters are: "Yours sincerely," "Very sincerely yours," "Yours cordially." The closing "Respectfully yours" is only used in business letters.

For intimate and family communications the following are in use:

"Affectionately yours," "Lovingly yours," "Your loving son."

When a person wishes to add ceremony, he writes the word "To" before the official title or name used in addressing, as "To the Reverend, etc."

A letter of introduction is always left

unsealed and should be very briefly worded; it should be answered immediately.

If a letter is sent by a messenger, it should be left unsealed, unless the messenger is a servant or a paid person. The words "Kindness of Miss, Mrs. or Mr. ———" should be written in the lower left-hand corner of the envelope unless the carrier is a servant or hired messenger.

It is not good form to type a social note of any kind, an invitation or an acceptance. Business letters may be typed, but the signature at the close should be written by hand.

No one should ever read letters not intended for him, no matter how they come into his possession.

Postal cards should not be used for personal correspondence.

Do not fail to enclose a self-addressed and stamped envelope when writing to strangers about your own affairs.

Write on only one side of paper when you wish anything published or printed.

Never cross the writing on your letters,

nor underscore the words to give them more emphasis in formal communications.

Every self-respecting student pays careful attention to the writing and appearance of any letter or paper he or she intends for another person. The letters written home should receive as careful attention as can be given, remembering that nothing is too good for father or mother. The boy who writes an unsightly letter to his parents will very probably write in the same careless manner to others outside the home circle.

Do not forget to write to a friend or hostess after enjoying a stay in her home as a guest. This letter should be posted at least a day after the event.

Never omit the name of the city from which you write, nor the date of writing.

Answer all letters promptly. If you have failed to answer a letter promptly and if you have a good excuse for this failure, give it in a few words; if you have none, express your regrets.

Put sufficient postage on your letters.

Read your letters over before they are

posted, and remember that what you write should be agreeable reading. Write cheerful letters and make no reference or as little as possible to unpleasant things.

Never write a note or letter to which you are ashamed to sign your name. Never abbreviate a title of distinction in addressing a letter nor sign your initials at the close of a letter. Courtesy requires your full name in all formal correspondence.

ETIQUETTE IN FORMAL LETTERS TO THE HIERARCHY, CLERGY, RELIGIOUS AND HIGH LAY OFFICIALS.

In formal letters to dignitaries, ecclesiastical and lay, certain points of etiquette should be observed.

TO THE POPE.

ADDRESS: His Holiness, Pope Pius XI.
The Vatican, Rome.
SALUTATION: Most Holy Father.
REFERENCE: Your Holiness.
CONCLUSION: Your Holiness' most humble servant.

TO A CARDINAL.

ADDRESS: His Eminence John Cardinal ———.
Archbishop of ———.
SALUTATION: Your Eminence.
REFERENCE: Your Eminence.
CONCLUSION: I have the honor to remain,
Your Eminence's humble servant.

TO AN ARCHBISHOP.

ADDRESS: The Most Reverend ———, D.D.,
Archbishop of ———.
SALUTATION: Your Grace.
REFERENCE: Your Grace.
CONCLUSION: I have the honor to remain,
Your Grace's humble servant.

TO A BISHOP.

ADDRESS: The Right Reverend ———, D.D.,
Bishop of ———.
SALUTATION: Right Reverend and Dear Bishop (or, Your Lordship).
REFERENCE: Bishop (or, Your Lordship).
CONCLUSION: I have the honor to remain,
Your (Lordship's) humble servant.

TO AN ABBOT.

ADDRESS: The Right Reverend ———.
Abbot of ———.
SALUTATION: Right Reverend and dear Father Abbot.
REFERENCE: Father Abbot.
CONCLUSION: I have the honor to remain,
Right Reverend Abbot,
Your obedient servant.

TO A MONSIGNOR.

ADDRESS: The Right (or, Very, as the case may be)
Reverend Monsignor ———.
SALUTATION: Right (or, Very, as the case may be) Reverend and dear Monsignor.
REFERENCE: Monsignor.
CONCLUSION: I have the honor to remain,
Right (or, Very)
Reverend and dear Monsignor
Very respectfully yours,

Note: The form Very Reverend is used in writing to Provincials or Superiors of Religious Orders, Rectors of Seminaries, Presidents of Colleges, etc. In the case of a member of a Religious Order, however, add the abbreviation of the Order after his name, as in the following list. Abbreviations of academic degrees are placed after that of the Order.

ABBREVIATIONS OF RELIGIOUS ORDERS.*

A.A.	Augustinians of the Assumption, Assumptionist Fathers.
A.F.M.	American Foreign Mission Society.
A.R.	Augustinian Recollect Fathers.
C.F.C.	Fathers of Charity.
C.I.C.M.	Congregation of Immaculate Heart of Mary.
C.J.M.	Eudist Fathers, Cong. of Jesus and Mary.
C.M.	Vincentian or Lazarist Fathers.
C.M.F.	Sons of Immaculate Heart of Mary.
Congr. Orat.	Fathers of Oratory of St. Philip Neri.
C.P.	Passionist Fathers.
C.PP.S.	Congregation of Most Precious Blood.
C.R.	Resurrectionist Fathers.
C.R.T.	Theatine Fathers.
C.S.B.	Basilian Fathers.
C.S.C.	Congregation of the Holy Cross.
C.S.F.	Stigmatini Fathers.
C.S.P.	Paulist Fathers.
C.SS.CC.	Fathers of the Sacred Hearts.
C.SS.R.	Redemptorist Fathers.
C.S.Sp.	The Holy Ghost Fathers.
C.S.V.	Clerics of St. Viator.
I.S.C.B.	Missionary Priests of St. Charles Borromeo.
M.D.A.	Missionaries of the Divine Love of Jesus.
M.I.C.	Marian Fathers.
M.S.	Missionary Fathers of La Salette.

* Compiled from *Official Catholic Directory*, 1928, published by P. J. Kenedy & Sons.

M.S.B.T.	Missionary Society of the Blessed Trinity.
M.S.C.	Missionary Fathers of the Sacred Heart.
O.C.	Order of Charity.
O.Carm.	Order of Calced Carmelites.
O.C.S.O.	Trappist Fathers, or Reformed Cistercians.
O.D.C.	Order of Discalced Carmelites.
O.D.M.	Order of Mercy.
O.F.M.	Order of Friars Minor, or Franciscan Fathers.
O.M.C.	Order of Minor Conventuals, Franciscan Friars.
O.M.Cap.	Order of Minor Capuchins, Franciscan Friars, or Capuchin Fathers.
O.M.I.	Oblate Fathers of Mary Immaculate.
O.P.	Order of Preachers or Dominican Fathers.
O.Praem.	Premonstratensian Fathers.
O.S.A.	Augustinian Fathers.
O.S.B.	Benedictine Fathers.
O.S.B.M.	Order of St. Basil the Martyr.
O.S.C.	Crosier Fathers.
O.S.Cam.	Camillian Fathers.
O.S.F.S.	Oblates of St. Francis de Sales.
O.SS.T.	Trinitarian Fathers.
O.S.M.	Servite Fathers.
O.T.	Theatine Fathers.
P.S.M.	Piarist Fathers or the Fathers of the Pious Society of Missions.
P.S.S.C.	Pious Society of Missionaries of St. Charles.
R.M.M.	Religious Missionaries of Mariannhill.
S.A.	Society of the Atonement.
S.C.	Salesian Fathers.
S.C.J.	Priests of the Sacred Heart of Jesus.
S.D.S.	Society of the Divine Saviour.
S.F.	Sons of the Holy Family.
S.J.	Society of Jesus, or Jesuit Fathers.
S.M.	Society of Mary, or Marist Fathers.
S.M.M.	Company of Mary.
S.M.T.	Priests of St. Mary of Tinchebray.
S.P.M.	Fathers of Mercy.

S.S.	Sulpician Fathers.
S.S.E.	Society of St. Edmund.
S.S.J.	Josephite Fathers.
S.S.S.	Fathers of the Blessed Sacrament.
S.V.D.	Society of the Divine Word.
T.O.R.	Fathers of the Third Order Regular of St. Francis.

TO A PRIEST.

ADDRESS: The Reverend ———.
SALUTATION: Reverend and dear Father.
REFERENCE: Father.
CONCLUSION: I have the honor to remain,
Very respectfully yours,

TO A RELIGIOUS ORDER OF PRIESTS.

ADDRESS: The ——— Fathers.
SALUTATION: Reverend and dear Fathers.
REFERENCE: Fathers.
CONCLUSION: I have the honor to remain,
Very respectfully yours,

TO A BROTHER OF AN ORDER OR CONGREGATION.

ADDRESS: The Venerable * Brother ———.
SALUTATION: Dear Brother Alfred.
REFERENCE: Brother.
CONCLUSION: I have the honor to remain,
Respectfully yours,

TO WOMEN IN RELIGIOUS ORDERS.

To a Mother Superior.

ADDRESS: The Venerable * Mother ———.
SALUTATION: Venerable and dear Mother Superior.
REFERENCE: Mother Superior.
CONCLUSION: I have the honor to remain,
Very respectfully yours,

* According to the *Official Catholic Year Book*, 1928.

TO A COMMUNITY OF SISTERS.

ADDRESS: The Sisters of ————.
SALUTATION: Venerable and dear Sisters.
REFERENCE: Sisters.
CONCLUSION: I have the honor to remain,
Respectfully yours,

TO THE PRESIDENT OR VICE PRESIDENT OF THE UNITED STATES.

ADDRESS: The President (or, The Vice President),
The White House,
Washington, D. C.
SALUTATION: Sir, or Dear Mr. President (or Vice President).
REFERENCE: Mr. President (or Mr. Vice President).
CONCLUSION: I have the honor to remain, sir,
Your most obedient servant.

TO AN AMBASSADOR OR MINISTER.

ADDRESS: His Excellency, The American Ambassador.
American Embassy,
London, England.
SALUTATION: Your Excellency.
REFERENCE: Your Excellency (or Mr. Minister).
CONCLUSION: I have the honor to remain, sir,
Your obedient servant.

TO A SENATOR OF THE UNITED STATES OR OF A STATE.

ADDRESS: Senator ———— (or, The Honorable),
United States Senate,
Washington, D. C.
SALUTATION: Dear Sir.
REFERENCE: Senator.
CONCLUSION: Yours very truly.

TO A CONGRESSMAN OR A MEMBER OF THE LEGISLATURE.

ADDRESS: The Honorable ———,
House of Representatives,
Washington, D. C.
SALUTATION: Dear Sir.
REFERENCE: Congressman or Mr.
CONCLUSION: Yours very truly.

TO A MEMBER OF THE CABINET.

ADDRESS: The Honorable ———,
The Secretary of State,
Washington, D. C.
SALUTATION: Dear Sir or Sir.
REFERENCE: Mr. Secretary.
CONCLUSION: I have the honor to remain,
Yours very truly.

TO A JUSTICE OF THE SUPREME COURT.

ADDRESS: The Honorable ———,
Justice of the Supreme Court
(or, Chief Justice),
Washington, D. C.
SALUTATION: Sir.
REFERENCE: Mr. Justice (or, Chief Justice).
CONCLUSION: I have the honor to remain,
Yours very truly.

TO A GOVERNOR.

ADDRESS: His Excellency,
The Governor of ———.
SALUTATION: Your Excellency.
REFERENCE: Governor.
CONCLUSION: I have the honor to remain,
Yours faithfully.

TO A MAYOR.

ADDRESS: His Honor, The Mayor.
SALUTATION: Dear Sir, or, My dear Mr. Mayor.
REFERENCE: Mr. Mayor.
CONCLUSION: Believe me,
Very truly yours.

Others who hold or have held official positions of honor, as, Judges, Magistrates, etc., have the prefix *The Hon.* before their names.

TO A DOCTOR.

ADDRESS: William Hill, M.D., or Dr. William Hill.
SALUTATION: Dear Doctor.
REFERENCE: Doctor.
CONCLUSION: Yours very truly.

TO A CONSUL, LAWYER OR OTHER PROFESSIONAL MAN.

ADDRESS: John J. Erskine, Esq. (or Mr., but never use Mr. together with Esq.).
SALUTATION: Dear Sir.
REFERENCE: Mr.
CONCLUSION: Very respectfully yours.

GOOD MANNERS IN INTRODUCTIONS

Boys and girls should learn how to present people to one another. To introduce or be introduced is not so much a trial if it be remembered:

That a younger person is presented to an older person, a boy to a girl or woman, and an inferior to a superior.

A person entitled to special distinction, whether man or woman, allows strangers to be presented to him.

Be sure to pronounce slowly and clearly the names and titles of persons presented to each other. If one has not heard the name, one should say, "Pardon me, I did not catch the name," or "Pardon me, I did not get the name."

Remember to give everyone his proper title, as The Most Reverend ———, The Archbishop of ———, The Right Reverend ———, Bishop of ———, Doctor Stone, Venerable Mother Superior, Mr. Smith, Mrs. Stone, or Miss Stone.

When meeting one's own Bishop or Archbishop, it is proper to bend the right knee and kiss his ring. The same applies to the Apostolic Delegate and to all Cardinals. For all other Bishops and Archbishops it is sufficient to make a deep bow and kiss their rings.

When introducing friends to one's parents and relatives, it is enough to say: "Mother, let me present Mr. White, or Miss Brown"; or, "Mrs. Black, I don't think my father has yet had the pleasure of meeting you." "Miss Price, this is my brother, Mr. Bates."

Introduce young friends to parents and older persons by saying: "Mrs. B., this is my brother, Joseph"; or, "Mother, my friend, Anna, wishes to be introduced to you."

Introduce young friends to one another by saying, "John Nolan, this is my friend (cousin or brother) Edward Stack," etc.

A boy who is seated rises for any introduction and shakes hands with a boy, and usually expresses pleasure at the meeting. If a boy is presented to a girl or woman

he shakes hands or bows if she does so. He usually says: " I am glad, or I am happy, to meet you." A girl never says to a boy or man, " I am pleased or happy to meet you." There is only one sentence in acknowledgment of an introduction to them: " How do you do?"

When taking leave of a group of strangers with whom you may have been talking, it is only necessary to say " Good-bye " to anyone who happens to see you leaving.

When to Lift the Hat and Bow

Lifting the hat is an established form of politeness shown to strangers. Lifting the hat and bowing is the polite form made to acquaintances and friends.

A boy lifts his hat only slightly off his head and replaces it without smile or bow when he picks up a glove, or blocks the way, or in any manner intrudes upon a lady whom he does not know.

When a girl receives any service even from strangers, she bows and with a smile says, " Thank you."

It is better to bow to someone whose

face is familiar, than to ignore an acquaintance whose name memory cannot recall.

It is an unpardonable breach of etiquette to look directly at a person and not acknowledge the other's bow.

When meeting friends or acquaintances, always salute them. General George Washington, walking one day in company with a friend, met an old negro who respectfully saluted him. The General returned the salutation. The friend, in surprise, asked the General why he did so. Washington replied: "Because I do not wish a negro to surpass me in politeness."

Well-bred people bid each other "Good morning" and "Good night," the younger or inferior person always greeting the superior. A boy raises his hat to a man, but takes it off when meeting a lady acquaintance. He removes his hat in an elevator or office where there are ladies, or when he is speaking to any lady.

He takes off his hat:

When he passes a church, convent or

building in which the Blessed Sacrament is kept.

When he passes a door where a corpse is being carried in or out, or when a hearse bearing the dead is passing.

When he recognizes a Priest, Sister, Brother, teacher, lady or gentleman friend.

When the American Flag is being carried in parade.

When he meets a man of his acquaintance who is accompanying a lady.

When he gives an answer to a request for information concerning a street or a number, or to any inquiry.

When he offers a lady a seat in a car, or picks up an article she has dropped.

When he moves aside to make way for her in a narrow or crowded place.

When he opens a door for her. Whilst holding it open with one hand, with the other he lifts his hat and allows her to pass in before him.

Louis XIV, although regarded as a despot, had courtly manners. One day as he was passing out of his palace accom-

panied by a retinue of courtiers, he was saluted by a market woman. He gracefully returned her compliment by lifting his hat. His attendants imagined the king had lowered himself by this action and told him so. He rebuked them and honored himself by saying: "Is not the king's mother a woman?"

A handshake is often an index of one's character. It should be given cordially, neither too vigorously nor yet in too limp or formal a manner.

GOOD MANNERS TOWARD OURSELVES

Personal Appearance

Health and cleanliness require all clothing worn during the day to be removed at night. Have a place for each garment when you remove it from your body. Never leave clothing in a disorderly heap or where it cannot be well aired.

Our body depends for its perfection, health, and attractiveness upon the care we give it. Cleanliness is the first essential requisite to keep it in good condition. Bathe frequently, every day if it is possible to do so, and give special attention to the condition and cleanliness of your linen.

Beauty of complexion depends upon exquisite cleanliness, warm water and good soap if you need it. Plenty of outdoor exercise, and a good cheerful temper add more to the complexion than any powder or rouge. It is not good taste to

use highly-scented soap or much perfume.

The teeth should be kept clean and free from tartar or discolorations by daily brushing them; it is even recommended to brush them each time after eating.

The finger nails should not be neglected, nor dark at the edges; the hands should be kept clean and soft, not by avoiding work, but by a little attention to them after work. If the hands are dried well after washing them and old gloves used when handling any stain, they will usually keep in good condition.

The hair should be kept clean by frequent shampooing and daily brushing thoroughly with a good brush. Do not use another's comb or brush, nor let another use yours.

A well-bred girl does not arrange her hair, use a powder-puff, adjust her hat or draw on gloves on the street, or in a street car. She completes her toilet before leaving her room.

These little things may seem trifles, but they are not. They are the outward expression of the beauty, purity and

order that should reign within. We cannot imagine an untidy, unclean, disorderly girl, even though otherwise talented and beautiful, gaining or holding the respect and affection that every young girl should receive. Everyone loves to see a modest, pure, sweet-tempered girl who does not confuse self-respect with vanity.

Clothing

At the present time, young girls unfortunately have too much to say about their clothing. Where parents are weak enough to allow them to dictate, such girls should know that they can preserve individuality in dress without being overdressed. They should remember that they will not lose any of their charm by being simple and inconspicuous in style, variety and material of clothing. They may wear sleeveless and low-cut dresses if modesty is observed, but these should never be worn in church or at a religious celebration.

It is in extremely bad taste for girls of wealth to make any display of dress

among their classmates, who are usually drawn from every station in life. All girls should wear costumes suitable to the occasion and place in which they find themselves.

Now that Domestic Science has a prominent place on the school program, there is no reason why any girl should not do much of her own making and mending. A gown may be old, but it must always be free from dirt, grease spots, holes and frayed edges. If necessary, her gloves and hose should be darned or mended. Handkerchiefs should be dainty and spotlessly clean. Gloves and shoes should be kept clean, polished and properly laced or buttoned. Shoes will keep their form if, when removed, shoe-trees are placed in them.

A girl who has any self-respect never appears, even before the members of her own family, with half-laced shoes, down-at-the-heel slippers or with stains, grease spots or rents in her dress.

The same rules for personal cleanliness and clothing hold for boys as for girls. When choice is left to them, boys should

not choose showy nor gaudy suits, nor ties and socks of striking color and pattern. They should never wear soiled cuffs and collars, nor use soiled handkerchiefs. It is not good taste for boys to wear jewelry.

Personality

Set a goal as to what will distinguish you from all others. Let it be duty above inclination, work before amusement, others before yourself when pleasure and convenience is the consideration. As you travel along life's rugged path your goal will heighten and broaden, but if to pure noble thinking, clean living, dignified bearing you add sincerity in all your dealings you will reach the highest possible goal — you will be true to God, to others and to yourself.

In conclusion let us remind you of the words of our great and esteemed Cardinal Gibbons:

"Politeness or courtesy is not governed by artificial rules; it is the spontaneous expression by word or act of genuine kindness of heart."

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